

בסיעתא דשמיא

Tashbar

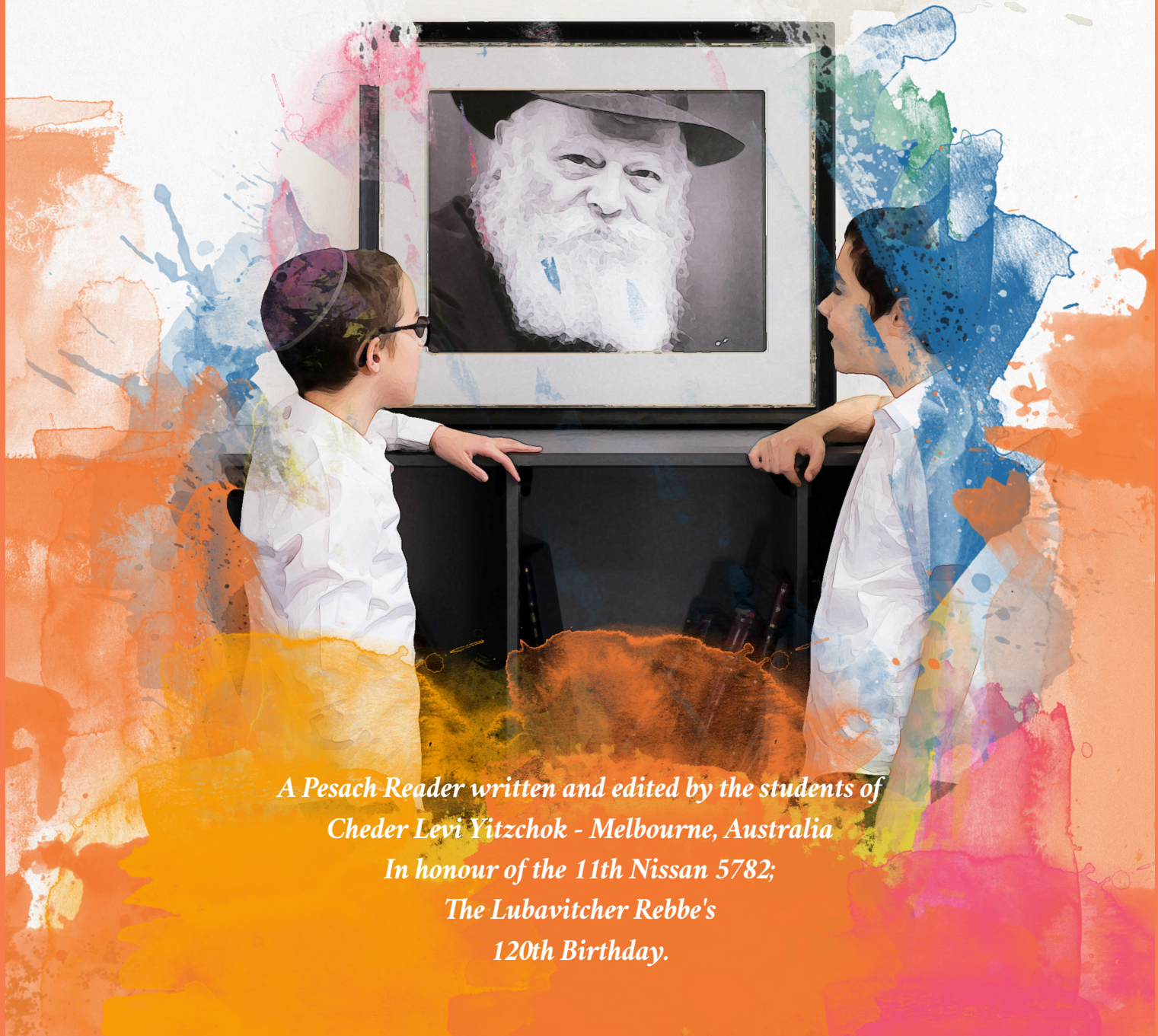
MAGAZINE תינוקות של בית רבן



Cheder
Levi Yitzchok
חינוך על טהרת הקודש

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120 YEARS



*A Pesach Reader written and edited by the students of
Cheder Levi Yitzchok - Melbourne, Australia
In honour of the 11th Nissan 5782;
The Lubavitcher Rebbe's
120th Birthday.*



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Dedications

*"You cannot add
minutes to the day
But you can utilize
each one to the full"*

Foreword

What a special milestone we have reached. 120 years of our beloved Rebbe. This issue of Tashbar magazine is a gift to the Rebbe from our English class. We spent time reflecting on the Rebbe's leadership over the decades - initiatives, takkanos, mitzvot and a wealth of Torah teachings - in order to produce this collection.

In this issue we take a look at some of the less familiar of the Rebbe's achievements: the Rebbe's early seforim HaYom Yom and the Haggadah, some of the radical initiatives such as Tzivos Hashem and Tanya on the Radio, the Rebbe's unique perspective on Hakhel, koch in Rambam, and more.

Participating in the Tashbar project was a fun experience. Many of us thought it would be too difficult, but as we delved deeper into the Rebbe's various accomplishments and gained insight into just how much the Rebbe has given us over the years (and still is giving us), we realised how much confidence the Rebbe has in us.

It is our hope that our readers will be inspired to devote themselves with greater depth to the Rebbe and the Rebbe's inyonim, and to live passionately with the Rebbe's teachings and guidance. This will hasten the coming of Moshiach. Amen.

We would like to gratefully acknowledge the assistance and support of Rabbi Yossi Gopin, Mr. Nosson Goldwaser, Rabbi Mordechai Guth and Shaynee Yaffe.

The Chassidisher Derher and Chabad.org were incredible sources of information for our research.

Thanks to Mr. Robert Kremnizer, Miriam Lange and Miriam Broh for their artistic work, and to alumni Arik Hoch and Shneur Gutnick for their contributions.

Wishing everyone a kasher freilichen Pesach.

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Shneur Reicher

Mendel Aron

Meir Brown

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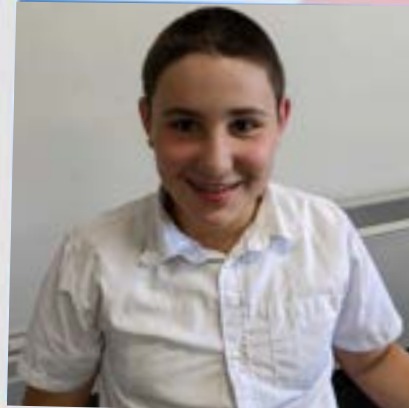
Shalom Schreiber

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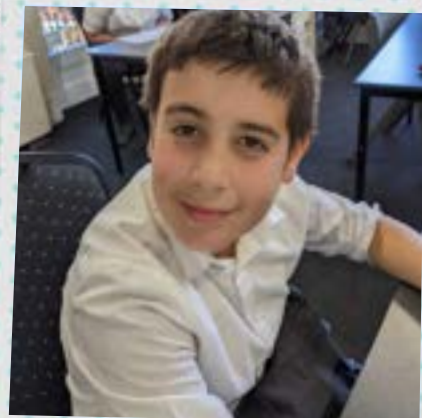
Chaim Liberow



Mendel Aron



Berel Stern



Eli Kornhauser



Chaim Liberow



From left to right

Aaron Hillel Gutth

Azeremi Schneier

Michael Cohen

Meir Brown

Shalom Schreiber



דבר מלכות

ONE HUNDRED TWENTY

*"This year marks the 120th birthday
of the Rebbe Rashab"*

*In this talk, given on the occasion of the Rebbe Rashab's 120th birthday
in 5741 (1980), the Rebbe explains the meaning of Psalm 121 and the
power of the milestone of 120 years.*

א שיה למעלות אסח עיני אליו
ב עורי מעם יהודה עשה שמות וחרון
ג חליצתו למימי דגנך אל-ימים שמך
ד הים לא יגום ולא יסן שמך ישראל
ה יהיה שמך יהיה נצח על-דך מימי
ו יומם השמש לא תלכטה וירח בניקס
ז יהיה שמך ממלך ישרא ישראל
ח יהיה שמך נצח וישראל יעלה יעלה



In these 24 hours which mark 84 years from the time my soul descended into the lower (i.e. this) world... each of the Rebbeim, our fathers, will deliver a discourse on a verse from chapter 84

A SICHA OF THE REBBE HIGHLIGHTING THE SIGNIFICANCE OF THE MILESTONE OF A 120TH BIRTHDAY.

The book of Tehillim (Psalms) is divided into 150 Psalms. It is customary to recite every day that psalm which corresponds to one's age (e.g.: when one turns thirteen — i.e. enters one's fourteenth year — one begins to say Psalm fourteen). The Rebbe Rashab, whose birthday is today, the twentieth of Marcheshvan (Chof-Marcheshvan), would customarily deliver a Chasidic discourse on his birthday, some of which were based upon a verse from the Psalm which corresponded to his age.

This applied, not only when the Rebbe Rashab was alive, but even now, for when one's soul is in the other world, there is also an increase in age corresponding to time in this world. The Previous Rebbe related that his father (the Rebbe Rashab), appeared to him in a dream on Chof Cheshvan, and told him: "In these 24 hours which mark 84 years from the time my

soul descended into the lower (i.e. this) world... each of the Rebbeim, our fathers, will deliver a discourse on a verse from chapter 84."


This year marks the 120th birthday of the Rebbe Rashab, and thus the appropriate psalm is Psalm 121, a psalm which helps answer a difficult question. Today, our service must always be with joy, not only the joy of doing a Mitzvah, or even the greater joy of learning Torah, but also the joy of our mundane deeds ("all your deeds should be for the sake of heaven") and in our personal ways ("in all your ways you shall know Him"). One of the factors necessitating this joy is the frightening and alarming state of the world — a statement which may appear self-contradictory. On the one hand, we say that the world is in an alarming state, when "darkness will cover the earth" and "gross darkness the peoples." And on the other hand, we simultaneously demand that everyone not be bothered by this, and instead be in a true state of joy! How is this possible?



Psalm 121 of Tehillim, said by King Dovid, the “sweet singer of Yisroel,” who said the Psalms in the name of every Jew, provides the answer. The opening verse is: “A Song of Ascents. I lift my eyes to the mountains — my help will come from ayin.” A Jew’s help comes from one of the highest levels of G-d — that which is called “ayin.” As we read on Simchas Torah: “Yisroel dwells in safety alone,” we have nothing to fear. And, as the verse continues, Jews receive further happiness — “Fortunate are you, Yisroel,” because they are a “people delivered by the L-rd, your helping shield.” These verses and their concept apply not only on Simchas Torah when they are read, but during the whole year as well, and especially in this month of Cheshvan which follows immediately after Simchas Torah. The level of “ayin” is very high, and thus the help which comes to a Jew from there will affect only the upper levels of the soul. In order for the help to become a real tangible matter, visible to all, it must be drawn down from the level of “ayin.” And this is the meaning of the following verse: “My help will come from the L-rd, Maker of heaven and earth.” Help for a Jew, stemming from the incomprehensible heights of “ayin,” is brought down in tangible form through (and within) the lower level of “L-rd, Maker of heaven and earth” — a level which embraces this corporeal world.



we have nothing to fear



In addition to G-d's help, we also need special protection and safeguards. As the Psalm continues: "Indeed, the Guardian of Israel neither slumbers nor sleeps." This protection derives This then is the answer to our question as to how a Jew can be truly joyful when "darkness covers the earth." A Jew is indeed aware of the alarming state of the world, and does not close his eyes to the frightening situation. Yet the Jew is aware that from the level of "ayin," G-d's help descends into this world, and manifests itself so strongly that "the Guardian of Israel neither slumbers nor sleeps." Hence, in the midst of "the darkness which covers the earth, and the gross darkness which covers the peoples," he can be, and is, in a state of true and boundless joy.

We find the same two opposite factors within Torah. Although Torah is beyond limits — "its measure is longer than the earth and broader than the sea" and it is "hidden from the eyes of all living," it is "not in heaven;" and we must fulfill the Mitzvos of the Torah within the limits defined by Torah — Tefillin is made from physical parchment, Tzitzis from physical wool etc. The

same thing applies to learning Torah. Torah, the limitless, must be studied and understood with each person's intellect. One must not rely on another's research to know the Halachah; each must individually study and understand. Thereby the intellect grasps the concept and comprehends it, and the concept is in turn grasped and comprehended within the intellect, resulting in a union between the person and the Torah "Like which there is none other, and which has no parallel anywhere, etc."

Although the world is covered by darkness, the Jew knows that it is his task to rectify the situation.⁵ Strangely enough, although Jews have collectively tried all other means of doing so, only individuals have attempted to accomplish this through the medium of joy. We must however storm the world, and take it out of its exile through taking ourselves out of our personal exile. And the way to do so is through joy which breaks all barriers, including those of the exile. G-d gives us the strength and the promise, that through true joy all punishments which come because of service without joy, will be turned into good — instead of "you shall






serve your enemies,” the reverse will be true — “your enemies shall submit themselves before you.” This is analogous to that stated in today’s portion of Chumash (the fifth day of Parshas Chaye Sarah). Lavan the Aramite, (a person more evil than Pharaoh,) who wished to wipe out not only the males but all Jews, blessed Rivkah that “your seed shall possess the gate of those which hate them.” This expresses the concept of the “superiority of light which comes only from (previous) darkness;” and in a person’s personal life, it expresses the concept of “his sins are turned into merits.”

As mentioned above, one must liberate oneself from one’s personal exile — one of the greatest tests and difficulties of our times, as we can see. Tonight is an ordinary Thursday night in New York, a metropolis of millions of people. A Jew has just come from work, and is preparing for and thinking of tomorrow’s work. It is extremely difficult to persuade him to simultaneously realize that since tonight is the birthday of a great person, born 120 years ago in a small village

overseas, it behooves him to be affected by this, here and now. He knows that the Rebbe Rashab was an illustrious person, a leader of Jewry, an all-encompassing soul — yet he does not see how this affects his everyday mundane deeds in year 5741 in Brooklyn, N.Y.! True, he comes for whatever reason (shame, honor etc.), to the farbrengen held in honor of the occasion. Yet only his body is present, whereas his mind is— who knows where? He thinks about yesterday’s business deals, tomorrow’s business deals etc., etc.

We demand of him something, that to him, is a self-contradiction. He is in Brooklyn on Thursday night, Parshas Chaye Sarah 5741. Simultaneously, in those minutes or hours in which he finds himself in a holy place, where the Previous Rebbe learned and prayed, blessed Jews, received requests, and shared in Jewry’s troubles and sorrows — at this time he should succeed in persuading himself that “Torah is your whole and only profession.” For now he is a chosid of the Previous Rebbe, the successor to



*I am going to
heaven, and the writings
I leave for you*

the Rebbe Rashab; and as a chosid it is incumbent upon him to endeavor to divest himself of his own present existence! True he is indeed in Brooklyn, in the year 5741. But his work should not be his blood, his life, his pleasure and his enthusiasm. Therefore, during this farbrengen he must divest himself of his existence; and during these hours he ceases to be that person in Brooklyn in 5741. He is nothing but a chosid of the Previous Rebbe!

Another self-contradictory situation: It is now 120 years since the birthday of the Rebbe Rashab, who was born in a small village in Russia. Yet because “these days should be remembered and kept,” we demand that the concept of this birthday should not be considered by him to be something in the past, but a completely fresh and new event. And since “deed is the essential thing,” this should steer him towards the proper actions, and thereby influence his speech, thought and soul.

Stated bluntly, we demand that every Jew do something which, to him, seems self-contradictory. One must tear himself from, and

divest himself of, his surroundings, and place himself in the situation of being together with the Rebbe Rashab. As the Rebbe Rashab said: “I am going to heaven, and (my) writings I leave for you.” Through learning his Torah, one binds himself to, and finds himself together with the Rebbe Rashab. For “I have given my soul in writing” — the Rebbe Rashab placed his soul in his writings, and has given it to everyone who chooses to accept it.

When so doing, one should not set a time limit, but instead should forget both time and oneself. Even though 120 years have passed since the Rebbe Rashab’s birthday, nevertheless, right now, during these few moments and hours, one should feel that it is a completely new occurrence. Such a “commemoration” ensures that the concept is “kept,” not only in thought, but in deed as well. Then the world will be transformed, and the darkness covering the earth and peoples will be abolished.

This concept of learning the Rebbe Rashab’s discourses, and thus being together with him,



SIGHAS CHOF MARGHESHVAN

(1980) 5741

is not limited to the day of the Rebbe's birthday. Every day, or at least once a week, one should lock himself in a room, close one's eyes, and feel that right now he is at Mt. Sinai receiving the Torah. Although he is in Brooklyn, he is simultaneously at Mt. Sinai; and when he reads the Torah, "G-d is reading opposite him;" and when he learns the Torah "G-d is learning opposite him." One does this with such complete dedication that, just as at the receiving of the Torah, he is in a state of "awe and fear, trembling and sweating" — he actually begins to perspire. Every Jew was given the Torah individually at Mt. Sinai; and every day he receives the Torah anew.

This must not however, interfere with a Jew's orderly service, in which Mitzvos are in a specified, physical fashion (as mentioned before). Ma'ariv must be davened with a Minyan, Amen answered, Shema said at night. Torah, although it is limitless, must be learned and comprehended by the intellect, effecting the "wondrous union" between his intellect and Torah.

This service of successfully transporting oneself to Mt. Sinai is an example of the co-existence of two contradictory concepts: A Jew while in the world, is simultaneously higher than the world. On the one hand, he is sitting in a room with wall to wall carpeting, and with imported furniture (for of course, nothing else but an imported book-case will suffice to hold his Tanya, even though the Alter Rebbe himself kept the Tanya on a plain unpainted board!). Simultaneously, he has his eyes closed and cannot see the carpeting and furniture, thus making it easier to place himself in the same situation as when he received the Torah at Mt. Sinai.

These two things are really not contradictory, as shown by the following story. The Tzemach Tzedek did not wish to waste money on painting his furniture, so his tables, chairs, etc. were made of plain unpainted boards. A rich chosid, who had been helped by the Tzemach Tzedek, brought him a gift of painted furniture. The Tzemach Tzedek told him that although he himself did not need it, he (the rich man) should give it to his son, the Rebbe Maharash. This appears to be self-contradictory. If such furniture is a mere luxury, then the Tzemach Tzedek should not have told the wealthy chosid to give it to the Rebbe Maharash. And if it is not only a luxury, then the Tzemach Tzedek should himself have taken it?! His response however shows that both concepts are true and yet not contradictory. The Tzemach Tzedek's service was such that he did not need painted furniture. The Rebbe Maharash's service however was different, and hence although the Tzemach Tzedek could refuse for himself he could still instruct that it be given to the Rebbe Maharash. So too, we may have wall-to-wall carpeting and imported furniture, and still shut our eyes and be at the giving of the Torah.

There is a similar story told about the Ruzshiner Rebbe. Everything of his was of the best — a service of kingship. An example of this was the fact that his shoes were made of gold (or silver). Of course, no one dared ask him how he could waste money that could otherwise go to Tzedakah. Afterwards, it was discovered that the golden shoes had no bottoms — and thus when walking, the Ruzshiner would feel all the pain of going without shoes (from thorns, stones, etc.). So again we see two opposites: He wore golden shoes, and simultaneously experienced all the pain of going without shoes.

All Jews must have both these things. He should indeed have all good things, including the best

of physical possessions. Yet simultaneously, a Jew should not put his blood, his pleasure, or enthusiasm into such things. From time to time, a Jew should shut himself up in a room and transport himself to Mt. Sinai. Or in different words, place himself in the situation of his grandfather or great-grandfather. They had no interest in the inanities of their time. Their entire interest and enthusiasm lay in Torah and Mitzvos; they did not know of any other existence! A Jew should meditate on this to the extent that he is exactly as his great-grandfather (or how he heard his great-grandfather was). And to do so with joy and happiness.

To return to the original point: It is true, as we can see, that “darkness covers the earth, and dense darkness the peoples.” But simultaneously, a Jew knows clearly that “my help comes from ayin;” and “my help will come from the L-rd, Maker of heaven and earth;” and “indeed, the Guardian of Israel neither slumbers nor sleeps.” All this leads him to speak and act with joy.

May it be G-d's will that all these things should be carried out fully and joyously, beginning with the Mitzvah campaigns. And “as in the days of your going out from the land of Egypt,” when “the armies of the L-rd went out from Egypt” “with an upraised hand,” so too may it be with us in our own time.



A man with a beard, wearing a dark suit, a white shirt, a dark tie, and a light-colored hat, stands in the center-right of the frame. The background is a mix of dark blue and bright yellow, with abstract, painterly textures. The overall mood is serious and artistic.

DAILY SUSTENANCE

By Meir Brown

The story of Hayom Yom, the Rebbe's first sefer

By now, the Rebbe's words/teachings have been spread throughout the world. There were numerous ways that they were shared: Sichos were delivered, letters were written and Judaism was spread by various other initiatives of the Rebbe. Each one is unique in its own special way, and a lot has been said and written to demonstrate and describe what they each contribute. Amongst all these, there stands a small booklet, the first fruit of the numerous writings conveyed by the Rebbe. It was created as a yearbook for 5703, and was well known as "Hayom Yom". As the Frierdiker Rebbe instructed, the objective of Hayom Yom was hinted to in the title: Hayom Yom – Luach Oir Zarua L'Chassidei Chabad. It was Acharon Shel Pesach, 5700. One and a half months after the Frierdiker Rebbe escaped the European fire, he addressed his Chassidim at a Farbrengen. He spoke about the auspiciousness of the day, and he also told them that the Rebbeim each had their own unique significance in relation to the festive meal (Farbrengen) of Acharon Shel Pesach. He then surprised the people at his Farbrengen, by telling them that it had become necessary to

compile Chabad Minhagim, short stories and p'isgamim (sayings) into a single work, arranged in accordance with the passage of daily life. The Frierdiker Rebbe said, "This work must only be compiled by a profound pnimi and an exceedingly organised person with extensive intelligence. And for the Chassidim in particular, he implored that G-d should help that it be fulfilled sooner than later"

The Chassidim were taken aback by what he had said, and wondered what the distinction of this Likkut (anthology) would be, that it should need such a phenomenal compiler. They could only guess who this would be. Several months passed and the Frierdiker Rebbe's desire was still a wish; the identity of the great person who would perform this holy task had not yet been revealed.

Whilst all this was taking place, the Rebbe was still living in Paris which was then occupied by the Nazis. On Acharon Shel Pesach the Rebbe sent a letter to R' Dovber Chaskind, asking him to kindly send the Frierdiker Rebbe's Maamorim & Sichos proceeding from the days after Pesach. More than a year of uncertainty and trouble would occur before



it would be possible for the Rebbe to safely arrive on American shores. Approximately half a year later, on Motzoei Yud Tes Kislev 5703, the Frierdiker Rebbe wrote to the Rebbe with a directive: The collection which he spoke about 3 years earlier was going to be his responsibility! The Frierdiker Rebbe instructed that the Likkut (Collection) be written in the form of a calendar containing recently publicised daily shiurim of chitas, minhagim and short vertlach (stories with lessons) of Chassidus. Immediately, the Rebbe began working; amassing luminous gems selected from the Frierdiker Rebbe's teachings.

One by one, many minhagim, short teachings and stories came together and assumed the shape of the Likkut. Much of the information about the editing and publishing of the sefer is unknown.

In a letter 3 years later to R' Yaakov Landau, the Rebbe reveals that all the "all of the customs that I published in Hayom Yom were under the directive of the (Frierdiker) Rebbe, and he reviewed them once more before sending them off to printing. There were some that he instructed me to remove; saying they were not Hora'ah Larabim."

The Rebbe invested great effort and he worked intensely. By Yud Aleph Nissan of that year, Hayom Yom was completed. The Frierdiker Rebbe was overjoyed; and when Reb Shlomo Aharon Kazarnovsky brought him the sefer, he exclaimed: Ah, such a day-to-day sustenance! Another time, Rabbi Hodakov praised Hayom Yom with a Niggun: "Hayom Yom – each day is a full day". The Frierdiker Rebbe himself taught that we should live with and internalize the message of the day. In replies, he sometimes wrote the daily message and based his answer on its teachings. The Frierdiker Rebbe commented at a Shavuos Farbrengen of 5703: That those who learn the Hayom Yom each day

will have a completely different approach to Kabolas HaTorah.

Over the years, Hayom Yom was published in many editions and several years later it was also published in some other languages such as: English, Hebrew, French, Spanish and Braille to make it accessible to the many. In the foreword to Hayom Yom the Rebbe ends with: As a preface to this calendar of Hayom Yom comes a write up with Roshei Perokim (Titles of chapters) of the history of Rebbeim according to the information recorded in the Yomanim (diaries) of my father-in-law, and his Reshimos (Notebooks). This was known as Shalshelas Hayachas.

One might think that the work of Hayom Yom is very simple but really there is so much depth in every day's Hayom Yom and some of it connects to the day of the month, the shiur in Chumash – Rashi, Tanya or other sources. In 5740, Rabbi Michoel Aharon Seligson published a new edition of Hayom Yom with insights and notes to make the hidden ideas more accessible. He continues to discover new insights until this very day.

Today, in most Chabad Shuls, Hayom Yom is read out each day after davening. To commemorate the Rebbe's birthday, it seems appropriate to mention the Hayom Yom for Yud Aleph Nissan, which provides a general lesson to all of us about how one should spend one's birthday meaningfully. As the Rebbe writes for the Hayom Yom of Yud Aleph Nissan; "On one's birthday one should spend some time in seclusion, bringing to mind recollections from the past and pondering over them. And as to those of his bygone actions that call for rectification and repentance, one should repent and rectify them."

4 Keleshkes

Though drinking alcohol may seem grob,
'mashke' fits with Chassidishkeit.

By Berel Stern

In this article, we will be discussing the Rebbe's Takonoh on drinking mashke. We will discuss what the Rebbeim have said about the benefits of mashke and the Rebbeim's opinion on the disadvantages of it. Because of the disadvantages, the Rebbe made a strict rule to prohibit anyone under 40 from drinking more than 4 keleshkes (4 small cups).

A 'L'chayim' can put one in a very joyous mood, getting Chassidim ready to be involved in farbrengens. The Rebbe in fact gave out bottles and cups of mashke during farbrengens which can be seen in many videos. Though drinking alcohol may seem grob, (unrefined) 'mashke' fits with Chassidishkeit.

The Rebbeim gave several reasons why mashke is fit for Chassidim and in general, Chassidishkeit.

Some of them are:

We can't drink wine with goyim, since we become friendly with goyim, possibly marrying them.

Conversely, when mashke brings yidden closer together with other yidden this is a beautiful thing.

Like the water that the sotah drinks, so it is with mashke, which also cleanses the nefesh.

Before we shecht an animal, we give it water to smoothen the lung and to thin the skin. Same too with mashke which

makes the Nefesh Habehamis, more eidel and also softens it.

The Disadvantages

On the other hand, the Rebbeim spoke many times about the dangers of mashke. Chassidim and the Rebbeim called mashke a דבר המאוס, a disgusting thing. If one drinks too much of it and it is used in the wrong way, it could lead one to be base in one's behaviour, and to have bad ta'avos.

According to Kabbalah, one shouldn't drink it at all because of the possible bad effects. In fact, at one point people didn't even make Kiddush on wine; rather they made it on Challah.

The Outcome

The Rebbe decided that a restriction was needed for Chassidim, to prevent these bad effects. The Rebbe made a gezeirah, that anyone under 40 shouldn't drink more than a Revi'is – approximately 4 keleshkes (4 small cups). This is so that one can say l'chayim, but never have unclear judgement, or become tipsy.

He made this ban in the year 5723, originally with a limit of 3

keleshkes, which later became 4. The Rebbe said that this ban even applies for joyous occasions, like a wedding or a farbrengen. He later said that this amount provides enough for Avodas Hashem, but that to have more would have nothing to do with Kedushah. He also said that when he said 4 keleshkes he was not playing any games. One shouldn't drink even 4 medium cups, because as a result they will drink more than a revi'is.

Who

The Rebbe applied this ban to people under 40, especially bochurim, who are not their own boss, since they go to a Yeshivah.

Sometimes, such as in some Yeshivos, mashke is banned completely as it is a bad and harming drink. Others apparently thought that since it was 'only a gezeirah' it was alright to be lenient.

According to the Gemara, women are not allowed to drink mashke. Therefore the Rebbe told the Chassidim to mix it with water before giving it to them.

The reason why it doesn't apply to people over 40 is because:

The Gemara says that for one under forty to eat is good for them. When one is over 40 drinking is good for them.

They aren't obligated by the Rebbe's limit since they are over 40, by which age they have reached an understanding of how much they are able to have responsibly.

When one is over 40, their minds are calm.

Mashke should be only drunk at farbrengens, not to fulfil ta'avos or to enjoy the sensation of being drunk.

There were various Chassidim such as the Rashbatz, Reb Gronem, and Reb Michoel Dvorkin, who the Rebbeim spoke about, who poured mashke into their cups at the beginning of a farbrengen - and then at the end they would pour the whole untouched cup back into the bottle.

Reb Hendel Kugel sold the same bottle of mashke every year prior to Pesach.

In the beginning of the gezeirah, the Rebbe didn't include Purim, but quickly added it.

The only times where you can drink more than 4 keleshkes, are the Daled Koisios, Kiddush and Havdallah, though you shouldn't finish the whole cup by Kiddush and Havdallah, nor do you have to finish the 4 kosios on Acharon Shel Pesach, in the Moshiaich seudah.

Exceptions

There were several times when the Rebbe permitted people to drink more than the 4 kelshekes. Some of these were:

- Shivah Asar B'Tammuz, 5724, which fell out on Shabbos Parshas Balak, and the Rebbe was in a very good mood at the farbengen. It lasted the whole afternoon. The Rebbe cancelled the ban for that time, instructing people to drink a full cup.

- Purim, 5724
- Purim, 5726
- Shabbos Bereishis, 5729
- Simchas Torah, 5730

Tikkun

People sometimes felt really bad that they drank more than four keleshkes and therefore asked the Rebbe how they could do teshuvah. The Rebbe offered a few options about how to do Teshuvah, including:

That they should convince others not to drink more than four

To take upon themselves not to do it again

To learn Igres HaTeshuvah, off by heart.

To conclude, this article is practical for anyone who wants to know the concept of 4 Keleshkes and the advantages and disadvantages of mashke. No one under 40 at any time, should drink more than four, even at a joyous farbrengen, Simchas Torah, Purim, and weddings or Bar Mitzvos.



No, Actually. You're Not Just You!

by Arik Hoch
Cheder alumnus

In the Haggadah we read a Mishnah from Meseches Brochos:

”מזכירין יציאת
מצרים בלילות.
אמר רבי אלעזר בן
עזריה, הרי אני כבן
שבעים שנה, ולא
זכיתי שתאמר יציאת
מצרים בלילות, עד
שדרשה בן זומה...”

“One must mention the

exodus from Egypt at night. Rabbi Elazar ben Azaryah said: “Behold, I am like a seventy-year-old man, yet I could not win [the argument against the other sages] having the exodus from Egypt recited at night, until Ben Zoma derived it [from a Biblical source]...”

The Gemara points out that R' Elazar says “k'ben shivim”, with a “kof hadimyon”, implying that he was only like a seventy year old. This is because, in truth, he was only eighteen years of age, but a miracle occurred and eighteen strands of white hair grew in his

beard, giving him the appearance of a seventy year old.

Based on this Gemara, it makes it difficult to understand the Mishnah:

According to the simple understanding of this Mishnah, the reason R' Elazar ben Azaryah finds it to be so surprising that his ruling wasn't accepted was [not because of his great wisdom, but rather] because he was already seventy years of age. After so many years one would think that R' Elazar's opinion would finally be accepted. R' Elazar ben Azaryah therefore finds it

surprising that despite the many years that passed, his opinion wasn't yet the accepted halachah.

However, based on what we've explained - that he wasn't actually seventy, he only looked like he was seventy - why is he so surprised that his opinion wasn't accepted by the rest of the Chachomim?

To answer this question one must first understand that everything in gashmius originates in ruchnius. Similarly in our case: the reason R' Elazar looked physically like a seventy year old, was because spiritually he was on that level. As it's explained in Zohar - if one were to add R' Elazar's age together with that of his gilgul Shmuel HaNovi, it amounts to seventy. R' Elazar was able to access the spiritual power of his gilgul.

As a result of this, R' Elazar is surprised that despite the fact that he was spiritually on such a high level, he didn't merit that the halacha should follow his advice.

And moreover, R' Elazar was so much on the level of a 'zoken' spiritually, that it expressed itself physically, even in the most external level - his hair.

This is a practical lesson for every Jew: When he comes across a challenge that he cannot overcome with his own strengths, he can tap into the strengths of his previous

gilgul. This will help him with his avodah, not only in his sechel and middos, but even in the more external aspects; his thought, speech, and action.

One may ask: Why should I connect to my previous gilgul? Perhaps I will also connect to the bad things that my gilgul had?

The answer to this is: goodness is eternal. When a person does a mitzvah, it lasts forever. That is why a person can connect to the good part of his previous gilgul. The aveiros of his previous gilgul, however, were surely removed by teshuvah or hardships that his previous gilgul experienced.

Based on this we can understand why it is that specifically in this generation - which as we understand is on a much lower level than previous generations - is the one that will be zoche to Moshiach; because we aren't relying on our kochos alone, we have the power of all the previous generations. May we merit the coming of Moshiach now!

Adapted from a sicha delivered by the Rebbe on the second night of Pesach, 5718

By Arik Hoch



HAKKHEL

A SCENE TO BEHOLD

By Mendel Aron



The Rebbe's Koch in Hakhel



WHAT IS HAKHEL?

Hakhel was a mass gathering that would happen every seven years in the Beis Hamikdash. At that event the king read several parshias from the Torah. Every man, woman and child came, from the hoary elders to the squealing infants. All the kohanim blew trumpets, and if a kohen was seen without a trumpet in hand then the people would murmur, 'It seems that he isn't actually a kohen.' Picture this for a moment. The deafening sound of every kohen alive sounding his trumpet, the crowd of people living in Eretz Yisroel slowly progressing towards the Beis Hamikdash. It was a scene to behold, one that was engraved in everyone's memory.

In fact, the Rebbe emphasised that every single person came to the Beis Hamikdash, as we see in the following story:

Throughout its years of publication, The Moshiach Times's cover would be thoroughly checked by the Rebbe, who would often make some fascinating comments. On the original design of the Tishrei 5748 (1987) cover, which featured Hakhel in the Beis Hamikdash, the Rebbe gave the following comment: יתוסף עוד שהיה נראה יותר ילדים וסף ('More should be added to the picture so that more children can be seen.') This comment was then written up and sent back to the Rebbe for a final verification. The Rebbe underlined it twice and added a check indicating his approval. The cover was then reprinted with more children and sent out.

We see from this story how the Rebbe wanted to emphasise that every man, woman, and child came, and that the idea was to unite the entire nation together as one.



HAKHEL IS EVEN MORE RELEVANT NOW

On this same theme, the Rebbe, the Nossi Hador, the 'King' of the generation, inspired multiple campaigns to keep the mitzvah of Hakhel alive. The Rebbe also delivered multiple sichos on Hakhel, in which he strongly emphasised that the mitzvah of Hakhel is even more relevant in galus than it was in the days of Beis Hamikdash!



Look at the concept of korbanos, then and now. During the times of the Beis Hamikdash, it was a busy and great ceremony. Twenty-four kohanim were involved in bringing the korban, so who knows how hard it was for the yid, for whom the korban was being brought, to concentrate and have the correct kavanos? He could forget the proper and important meaning of the korban which, say, for a korban chatas would be to correct his aveira. Nowadays, we can focus on the actual mitzvah with all the necessary kavanos because there isn't such a busy and complicated ceremony.

So too, with Hakhel - in the times of the Beis Hamikdash one could easily get distracted from the mitzvah of Hakhel because it was such a lavish ceremony, and they may forget the reason they are really there. Therefore, the mitzvah of Hakhel is even more compelling in today's times because we can focus more clearly and have more kavanah in the mitzvah of Hakhel. There are some exceptions to this - some mitzvos for which kavanah is central to their fulfillment. Davening is one of the examples given. The action of davening is saying the words, and the kavanah is to actually realise that you are davening to Hashem. If you only say the words of davening - the action - with no kavanah at all, you did not even fulfill the mitzvah of tefilla according to some opinions, because without kavanah it is not a proper tefilla. In davening, the kavanah is much more important than the action of the mitzvah.

HAKHEL IN YOUR OWN LIFE

The Rebbe pointed out that every person can make a Hakhel in their own life. What does this mean? The theme of Hakhel is to unite the entire Jewish nation: Men, women, and children. All these groups have their own character traits. Men have traits of leadership, and strength outside of the house; the women take care of the house and household and they oversee the chinuch of the children; and the children are the ones learning and being educated by their loving parents. Every one of these has - and needs - all of these character traits: the strength and firmness to lead the outside world, the lovingness and care to lead and take care of the household, and the eagerness to learn and grow. In the year of Hakhel a person must take them and bring them together into his inner Beis Hamikdash, and his whole being becomes united by a single idea: 'To fear Hashem all the days.'

HAKHEL CAMPAIGNS

The Rebbe encouraged many people to make Hakhel campaigns - to bring people together, and to unite them as one. He instructed many people to make gatherings with crowds of people. This, the Rebbe said, is how we can fulfill the mitzvah of Hakhel, and keep Hakhel alive today.

Next year is a Hakhel year. May we merit to observe the mitzvah in the Beis HaMikdash in Yerushalayim together with the Rebbe!



***"Therefore, the mitzvah
of Hakhel is even more
compelling nowadays"***



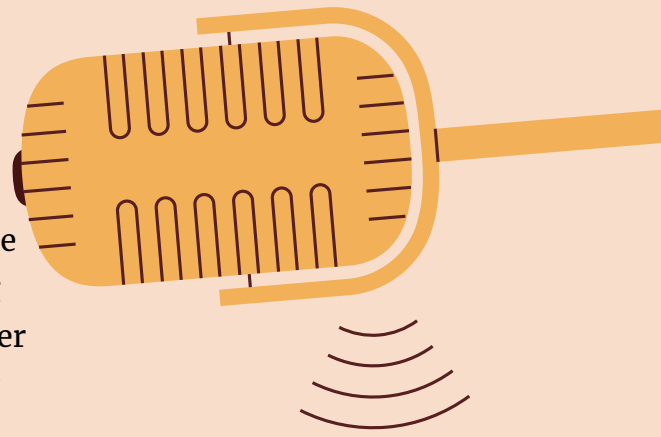
HOLY !AIRWAVES

The story of Tanya on the radio

By Aaron Hillel Guth



Nowadays, the idea of having Jewish audio, videos or websites seems perfectly normal. It's so easy to do it. We can look up any Sefer, we have Jewish videos and online shiurim. But let's go back a few years. In the 1950's this idea would have seemed impossible! Using a radio or television for anything besides news, weather and sometimes shows, was unheard of - and certainly for frum Yidden. In those days, learning meant taking out a Sefer and learning. But, it was about to change...

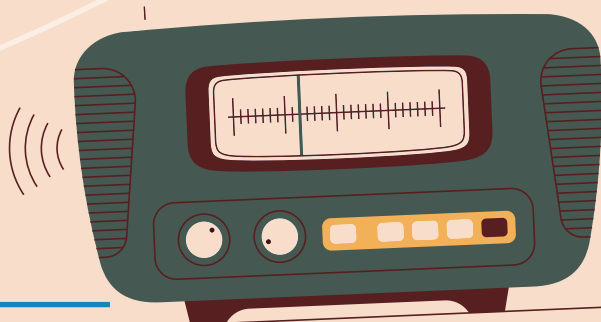


After the war, many Jews left their old shtetls in Russia and around Europe, to go to the "New World" - America. But when they arrived, practicing Yiddishkeit was looked at as old fashioned compared to the new ways of modern society. Yidden started sending their kids to public school and stopped wearing beards. Their wives stopped covering their hair. This was a big threat to the continuation of Am Yisroel.

The response of some Jews to this big problem, was to cut themselves off from the "modern" world, and build their own communities far away from the big cities. They deliberately cut themselves off from technology, saying it was "only Tumah". But between the assimilation of many Yidden and the distance of the remaining Frum ones, Judaism started dying down. But then the Rebbe came. He started using the same tools that had until then held back Yiddishkeit, to spread it further!! The Rebbe also encouraged others to do so.

Rabbi Yosef Wineberg was born in Poland and learned in Tomchei Temimim in Otwock. During the war he moved with the Yeshiva from Otwock to Warsaw, and eventually escaped from there together with the Frierdiker Rebbe. Later, the Frierdiker Rebbe sent him to Montreal on shlichus. He was a Talmid Chochom and loved learning and teaching Chassidus.

It was his idea to start a Tanya shiur on the radio. When he went to Yechidus, he told the Rebbe about the idea, saying that a Rabbi in Israel was giving Gemora shiurim on the radio. But the Rebbe told him, "it's not yet the time".



On another occasion when he went in for Yechidus, Rabbi Wineberg decided to ask again. But the Rebbe had not changed his mind. This happened again and again. Then, once on his birthday he went in for Yechidus. He asked again to start the shiur, and even showed the Rebbe a draft of what would be the first shiur. The Rebbe finally agreed.

So, the shiur started. But there were troubles. It cost money to air the shiurim. Also, it would take time to get to the station so soon after Shabbos. Sometimes, in order to make it on time Rabbi Wineberg would have to review the shiurim in the car.

Another problem was that some people were against the whole idea of Tanya on the radio. Someone once said to Rabbi Wineberg, “How could you use such

Tumah to spread such holy and deep things??!!” Rabbi Wineberg replied, “If I don’t, no one else will”. And no matter what, the Rebbe continued to encourage him. During farbrengens, for instance, the Rebbe would address the importance of Tanya on the radio, sometimes even addressing Rabbi Wineberg himself. At one point it was discovered that the Rebbe himself listened to the shiurim! The Rebbe also made time to answer every question that Rabbi Wineberg asked, sometimes giving never-heard-before explanations!

The Rebbe said that we should try to use everything for Kedusha, like it says in the Midrash, that “Gold was created for the Beis Hamikdash”, even though gold was used for idols before the Beis Hamikdash was built! In another Sicha, the Rebbe

explained what we can learn from radio waves. Radio waves cannot be seen. We can't feel them or hear them. This teaches us that even though our sight, hearing and feeling are limited, there can be real existence beyond our limited way of sensing. So there are ways to overcome our limitations, and an example of that is the radio.

After a few years, a book of the shiurim was published, which translated into English as 'Lessons in Tanya'. For many people, this book was and continues to be their introduction to learning Chassidus. Also, it is a book that can be found in most Jewish homes, not only Chabad!

I think that the example of Tanya on the radio teaches us how we can use everything, even things that seem to

be the opposite of Torah, to spread Chassidus. Tanya on the radio was the beginning of Jewish websites, Jewish videos and Jewish apps. Now we can find Judaism on any device!

One of the things it says about Mashiach is that Hashem's Torah will be heard everywhere. The Rebbe explained that through broadcasting Tanya on the radio, the whole world is being filled with Chassidus. How? With radio waves! Radio waves can spread throughout the whole world! This is how we will get ready for Mashiach, may it be speedily in our days,

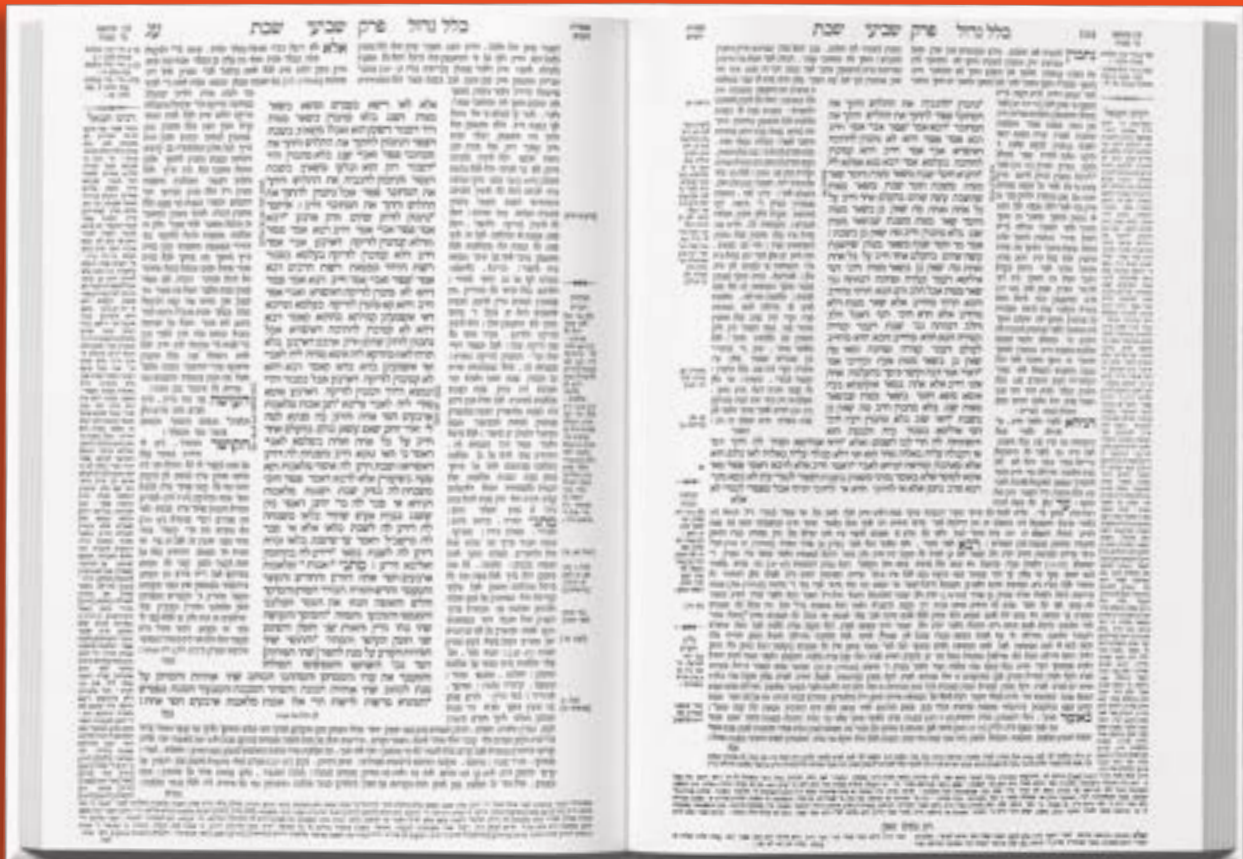
AMEN!!!



Mivtzah Torah

Adapted from the Derher of Elul, 5779

By Avremi Schneier



On the fifteenth of Shevat, 5731, the Rebbe held a surprise farbrengen, at which he told the Chassidim about “conquering the world with Torah”. That was the introduction to Mivtzah Torah.

‘Mivtzah Torah’ is one of the Ten Mivtzoyim. There are a few mivtzoyim whose names are self-explanatory, for example, Mivtzah Tefillin and Mivtzah Mezuzah. Yet some of them are broader, for example Mivtzah Torah. Although the above is true, every Mivtzah really has a specific inyon.

The Torah was only given to the Yidden who ate the man.

Mivtzah Torah always applies to everybody, not only Jews who are ‘not yet observant’. The Rebbe said that we should have set times to learn.

The Rebbe also emphasised that the time should be set in our souls, which means that when we are learning, nothing should disturb us.

The Midrash tells us that learning Torah is holier than the combination of three remarkable things; namely, the **Kohen Gadol** on **Yom Kippur** in the **Kadesh Kaddishim**. Now we see how a simple person who learns Torah can reach a higher level than this remarkable combination. The Rebbe says, that even when our

mindset is one of mesiras nefesh, we should always think about learning Torah. In addition, when putting aside our own study, we need to encourage others to learn.

But that is not enough. Once they learn, we should encourage them to do even more.

All Yidden should have the desire to learn Torah. We can learn Torah study from Mordechai Hatzadik. Mordechai was a very successful activist. First, he sat at the king’s gates, and through that, the Yidden were saved from physical annihilation, and spiritual annihilation. The way they were saved from spiritual annihilation, was through bringing back the mesiras nefesh of the Yidden. Next he became second-in-command. Now you might think that Mordechai would continue helping and saving the Yidden. But no, when a few Yidden went up to Eretz Yisrael, he left his position, and he became the head of the Sanhedrin.

From all stories we hear we can take a positive lesson. In this story, we learn that those of us who are in business, or doing other things, can never leave our place at the front line. We cannot even leave until a Nossi like the Rebbe tells us we can leave, just as Mordechai did, when he left later.

By thinking about the greatness and value of Torah, every yid can

learn Torah to the extent that all worldly matters stand below him and nothing can disturb him.

Torah is Our Occupation

The Tannaim and Amoraim, dedicated their lives to Torah, so much so that if you asked them what their job was, their answer would be “learning Torah.” Even though we can no longer reach the level where Torah is our sole occupation the Rebbe taught that we can still reach this level, spiritually. But how?

The Rebbe says that if we stay focused during the times that we have set for learning (for example, not looking out the window, doing household duties, business, or exercise), we *can* reach this level.

That if you asked them their job, their answer would be “learning Torah”

Learning Together

The Rebbe often emphasised the benefits of doing Mitzvos together. Rather than learning alone, one should try go to a shiur to learn together with others. When one goes to a shiur himself, he can start encouraging others to go to a shiur. If possible, he should try attend two shiurim, but if one can only attend one that is also fine. The Rebbe said that it does not matter how much Torah one learns, because



one little piece of Torah will lead to much more.

The Rebbe said that the point that is important is to convince others to learn in a shiur, even if you yourself do not know how to learn yourself.

Influencing Others

When you ask someone to learn with you, you should not add any conditions, for example, not asking for money. One must appreciate the value and greatness of Torah for its own sake. To convince others to learn, one should appreciate the value of Torah oneself. Another way to convince others is to set the example by learning Torah yourself.

Do you know how to learn?

Yes

Do double

No

Learn by a Shiur

Shabbos'dik Time

Learning is like Shabbos. For example, if the phone rings you say, "I'm not answering the phone since it's Shabbos." The same should apply to our times for learning.

Even if somebody asks you something positive, you answer, "no I am learning now", and not only will they stop disturbing, but they will also encourage others to learn - and if they do not, at least they will stop others disturbing.

One can choose to study Torah and still let themselves be disturbed. For example, if you think about about an outing, or worrying about earning money. However, we were taught that the Torah was only given to the Yidden who ate the manna: because they had their full trust in Hakodesh Boruch Hu, who fed them, protected them and would wash their cloths, they were able to learn without any distracting thoughts at all.

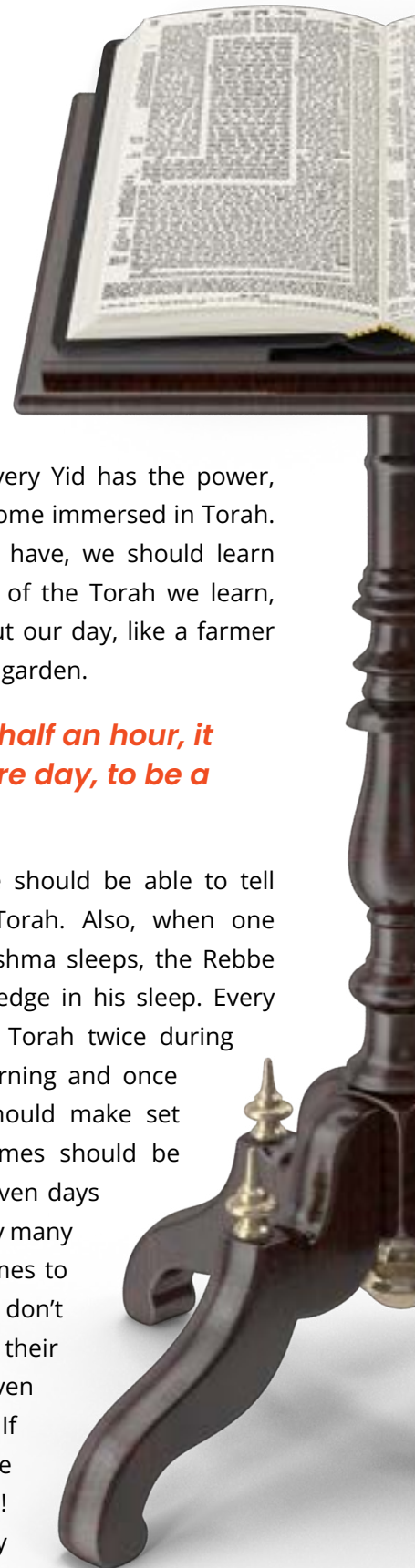
The Rebbe also said that if you want to encourage others to learn a certain amount ____, you yourself must learn double.


The Transformative Power of Torah

The Rebbe told us that Torah study is above time. That means that even if you just study for half an hour, it can affect your entire day, transforming it into a Torahdiker day. Every Yid has the power, by studying Torah, to become immersed in Torah. During the time that we have, we should learn Torah, so that the seeds of the Torah we learn, will be planted throughout our day, like a farmer plants seed by seed in his garden.

If you just study for half an hour, it can affect your entire day, to be a Torahdiker day

The Rebbe adds that we should be able to tell when someone learns Torah. Also, when one who truly learns Torah l'shma sleeps, the Rebbe said that he gains knowledge in his sleep. Every yid is obligated to learn Torah twice during the day, once in the morning and once at night. For this, we should make set times to learn. Those times should be constant every day, all seven days of the week. Unfortunately many people don't make set times to study, and many people don't even learn, and fulfill their Halachic obligation, even to the smallest amount. If you don't have a set time to learn, then make one! And even if you already





have one, then, every day you should try to add a little more. If you make excuses that you don't need to learn CH"V or can't find more time to learn, you are wasting time during your day since there is always more time to learn. If you really cannot find even a minute more to learn, then you should increase the quality of your learning.

The Obligation of Women

Women are also obligated to learn Torah. But there are a few specific things that a woman should learn: they should learn all the mitzvos that apply to them, different parts of Nigleh and Chassidus. Women should encourage other women (as opposed to encouraging men) to learn Torah. Children are obligated due to the mitzvah of chinuch, and should also have a set time to study.

Women are also obligated to learn Torah.

Not Even Holy Excuses

Nobody has the right to say "I'm too busy on shlichus or on mitzoyim" - although these are great things, and you will receive great reward, you still need to sit down and learn Torah. Even if you help others study, you yourself must study, and there is nothing greater than that.







Birthdays

"You cannot add more minutes to the day
But you can utilize each one to the fullest"





The Rambam RETURNS HOME

after 8 centuries

BY SHOLOM SCHREIBER

The Rebbe's Takhona

The Rebbe introduced this new takonna of learning the entire Mishna Torah of the Rambam, at a Farbrengen on Acharon Shel Pesach in 5744. The Rebbe encouraged people to make big siyumim when they finished the whole Rambam. And to also make siyumim when they finished each individual Sefer of Rambam.

From the beginning of Adar 5745 the Rebbe was especially excited about the new Takonna. The Rebbe also had a lot of chayus for the Siyumim held in the actual places where the Rambam lived or is buried. The Rebbe explained the significance of these siyumim. It says in Talmud Yerushalmi that when someone gives over a torah from one who passed away it is as if the one who wrote that torah is in front of him. When you say a torah from someone then he and the torah are united. How much more so when it



happens at a place where the person lived physically.

Background on the Rambam

The Rambam was born in Cordoba Spain in the year 4896 (1136). After the Yidden were expelled from Spain the Rambam and his family travelled around southern Spain. They eventually settled in Fez, Morocco. While the Rambam was there he wrote his Pirush Hamishnayos. In 4926 the Rambam and his family were forced out of Morocco and they settled in Eretz Yisroel. After only a few months they had to move once again, this time to Alexandria Egypt. But after a while in Alexandria, he had to move yet again. He moved to Cairo Egypt where he wrote the Mishna Torah, also known as the Yad Hachazaka, which contains explanations of all the mitzvos of the Torah. The Rambam passed away in Cairo in the year 4965 and is buried in Teveria (Tiberius) in Israel.

The Siyum in Morocco

In 5745 the Rebbe spoke about the importance of making big Siyumim all around the world to celebrate the completion of Rambam. The Shluchim in Morocco took this very seriously and decided to make a Siyum in or near the Rambam's house in Fez, Morocco. When they came to the Mayor of the city to get permission he said "Why did we have to wait 850 years to make a celebration for such a holy man? We could have made it ourselves a long time ago." After the heads of the city heard about the Siyum they were very helpful and arranged for all the permits except one which they needed from the President. Rabbi Raskin wrote to the Rebbe who said he should hear good news, and.... they got the permit.



Interview

The following is based on an interview we held with Rabbi Levi Morozow of Melbourne Australia.

In 5745 Rabbi Levi Morozow was on Shlichus in Morocco and was at the first Siyum HaRambam held in the Rambam's former house in Fez, Morocco.

The situation for the Jews there was not very good. The people there were not very friendly but the king liked the Jews. For the actual Siyum they needed a lot of permits. In fact just to go from one city to another they needed a permit. So for 50 people or more to go from one city to another required a lot of permits and connections. Also it was a few hours' drive to Fez. After the Siyum in Fez, they traveled back from Fez to Casablanca for the main Siyum. After that all the Bochurim traveled to a few more cities to make more Siyumim. Then to determine who would stay in Morocco while the Siyumim were being made around the world, they made a gores. It landed on Rabbi Morozow so while the rest of the bochurim went back to 770, he stayed in Morocco.

(Interestingly, the year before the Rebbe announced his new Takona, Rabbi Morozow's brother was on shlichus in Morocco when they made their own siyum on the Rambam, but that year it had been divided up amongst the shluchim - similar to the way the Shas is split up on Yud-Tes Kislev. The Rebbe was very happy to hear about it.)





The First Cup of Redemption

Based on a sicha of the Rebbe regarding the
significance of the Kiddush on Pesach night

By Shneur Gutnick

Cheder Alumnus



In his siddur,

the Alter Rebbe enumerates the 15 steps of the Pesach Seder, starting with Kadesh. The nusach is traced back to the 11th century, with some ascribing it to Rashi. The list also appears in the siddur of the Arizal, as well as other writings of his foremost student Rabbi Chaim Vittal. The wording is very precise and indicates 15 unique Pesach activities that should be performed on this special night.

The very first step can hardly be considered unique to the seder night. Kiddush is made on every Yom Tov and Shabbos throughout the year. Yet the fact that it is included alongside the other steps means that there is something about this kiddush that differentiates it from a regular Shabbos/Yom Tov kiddush and thus warrants it being cited as a step, indeed the first step, in our seder journey out of Mitzrayim .

We can suggest that the mitzvah of kiddush on Pesach differs from the



kiddush of the rest of the year in at least 3 tangible ways.

Throughout the year, one may make kiddush on either bread or wine. However, on Pesach one must make it on wine as the mitzvah of kiddush on Pesach is included in the 4 cups of wine which we drink on Pesach.

On Pesach, one must only make kiddush after nightfall. Since the 4 cups are part of the seder in which the korbos Pesach would (theoretically) be eaten, (and which can only be eaten after nightfall), one may only start the seder after nightfall. As distinct from the rest of the year, throughout which, if one were to commence Yom Tov early, he would be able to make kiddush from whenever he commenced Yom tov.

Throughout the year, not every person has to make kiddush. He can fulfill his obligation of kiddush by hearing someone else say it. However on Pesach, every person has the obligation of 4 cups, and therefore every person must drink a cup of wine.

Now, one might suggest that the “essence of the mitzvah” of kiddush on Pesach is identical to the “essence of the mitzvah” of kiddush throughout the rest of the year. The only reason there are differences between the kiddush that is recited on Pesach and the kiddush that is recited throughout the rest of the year, is because Pesach has a unique characteristic, in that kiddush is also one of the 4 cups of wine. By this reasoning, there would still be no reason to include Kadesh in the 15 unique steps of the Pesach seder.

However this cannot be; regarding kiddush on Pesach, one cannot make kiddush before nightfall, and then, after nightfall drink one additional cup (making up for the one he missed by reciting kiddush early). Similarly one may not make kiddush on matzah, and later drink an extra cup to replace the previously missed cup. Clearly, the mitzvah of kiddush on Pesach is qualitatively different from the mitzvah of kiddush throughout the rest of the year. This is the reason why Kadesh is part of the 15 steps of the seder, to inform us that this kiddush is very different to all other kiddushim of the rest of the year.

In a leap year such as this, Purim is celebrated in the second Adar in order to ‘juxtapose one redemption (Purim) with the other (Pesach)’. On Purim there is a unique obligation for each person to drink wine. Based on the above, we see that the redemption of Pesach similarly is observed with a special obligation for each person to drink wine.

Have a Kosher & happy Pesach!



Tzivos Hashem

The literal translation of Tzivos Hashem is the army of Hashem. The Rebbe instituted Tzivos Hashem to motivate children to learn Torah and perform mitzvos.

By: Michael Cohen



How Tzivos Hashem started

Mivtzah Chinuch was a program that the Rebbe started for Chassidim around the world to reach out to children and help them get a good Jewish education. The Rebbe held rallies where he expressed the importance of giving children a Jewish education. In one of the rallies, the Rebbe wrote a letter to the children talking about the theme of Hakhel and how it also applies to modern times. He also said that people who can participate should form a unit which all over the world will be called by the same name, Tzivos Hashem, and this program will help children with learning Torah and doing mitzvos. The Rebbe also ordered that his twelve pesukim booklet should be reprinted and given to shlichim to hand out to the children.

Aspects of Tzivos Hashem and qualifications

A few rabbis and a bunch of dedicated bochorim immediately started developing the ranks of the army and a system of prizes, printing ID cards and badges and establishing a special magazine: the Moshiach Times. The first package, including an ID card, wallet, a twelve pesukim booklet and a letter addressed to the children, was all scheduled to be ready for Chanukah. After sleepless nights typing the labels by hand and printing the magazines, the first mailing was done. To be part of Tzivos Hashem the children had to know that every soldier counts and all their efforts are worth it. They also had to know that when someone sees them on the street they must be able to see that they are a soldier in Tzivos Hashem. Another thing the children had to know was that their 'weapons' are Torah and mitzvos, and that with Torah and mitzvos they will bring Moshiach.

The way it works: every day a soldier has missions – the Torah and Mitzvos he or she is supposed to do that day. The more missions the soldier completes, the more points they get and they go up in the ranks and get prizes. There are also rallies for special days.

A letter from a Rav to the Rebbe

A Rav wrote a letter to the Rebbe asking why Tzivos Hashem is based so much on the military. The Rebbe answered that Tzivos Hashem is a term taken from Torah, and the Torah doesn't glorify the military, nor does it say that it is a bad thing. Also, the Rebbe added, we are very careful to make sure our terms don't sound like military phrases: for example we don't have "spy missions". Another reason we themed it on the military is because children need a motivation and all the ranks and medals motivate the children. The Tzivos Hashem institution in U.S.A, Canada, Eretz Yisroel and many places in the world have convinced us that it is successful from their positive results.

Today thousands of children all over the world learn about Torah and Mitzvos through Tzivos Hashem. One of the famous new things is the Chidon Sefer HaMitzvos, which children study for by learning about the 613 Mitzvos. There is a big a big gathering by the Rebbe in Crown Heights every year, featuring the main Chidon gameshow.





Yud Aleph Nissan

THE BIRTHDAY OF OUR NOSSI

By Eli Kornhauser

The first time that we hear about the special koyach of a birthday is in Parshas Beshalach, shortly after the splitting of the Yam Suf. When Yehoshua went to war against Amalek, it was difficult for him to overcome them because Amalek were magicians and knew to only send soldiers whose birthday was that day. This is because on a person's birthday he has extra strength.

If this can be said with regards to a klipa like Amalek, how much more so then, can this be said about Kedusha.

A Rebbe is the head of the Jewish people, the 'Nossi'. What is the role of a Nossi? The Megaleh Amukos explains that the word נשיא is an acronym of Nitzutz Shel Yaakov Avinu - in every generation, there is a spark of Yaakov Avinu. And the Rebbe himself says that the role of the Nossi in every generation is to inspire Jews to believe in and work for the coming of Moshiach. This is what Yaakov did when he planted cedar trees in Mitzrayim, and it's the role of every Nossi after that. To make sure that Jewish people do not despair because of golus, and that they maintain their strong belief in geula.

A nossi's birthday, would therefore be one of the most special days of the year. This is because a Nossi is the one who represents his entire generation, even being described as "being" his entire generation - as the saying goes, 'hanossi hu hakol'. The Nossi's birthday is clearly relevant to every member of his generation.

But what is this extra strength? How does this affect me and you?

The Rebbe Rashab once said to the Frierdiker Rebbe, "a birthday is your day". So apparently a person has some sort of ownership over their birthday. Just like you would refer to any of your possessions as "yours", a birthday can similarly be referred to as "yours".

Practically what does this mean? What is the meaning of a day that "belongs" to the Rebbe?

A birthday commemorates the day that a person was born and his neshomo came down into this world. Every neshomo comes into this world to do a certain avodah, and the day he is born, is when the entire purpose of his coming into this world really begins.

This is clearly demonstrated in the life of Moshe Rabbeinu, where even though he only actually became a leader when he was eighty years old, already from the day he was born, his mission as the leader of the Bnei Yisroel had already begun. This is seen by the way the entire house was illuminated with light upon his birth, and how even as a three month old suckling, he would not nurse from an Egyptian midwife. His leadership mission becomes even more recognizable when he leaves the comforts of Pharaoh's palace to see his brothers in their hardship and slavery and comes to defend Dasan from the Egyptian taskmaster with mesiras nefesh, eventually being forced to run away from Egypt because of this.

What's so special about Yud Aleph Nissan, you ask? Well, now we know! All the avodah that the Rebbe would do and continues to do throughout his entire life and Nesius, all the people he influences, all the mitvzoim campaigns, all the chassidim he inspires, all the people he brought and brings closer to yiddishkeit - it all started on this day! As chassidim of the Rebbe there is no greater day! We are the people honoured with the zchus to follow in his ways, adhere to his directives and instructions and bring Moshiach. And this all started on this day!

Look around the world. Thousands of shluchim, Chabad Houses, mikvaos, followers, baalei teshuva, yeshivos, campuses, and the list goes on! This is the koyach of the day of Yud Aleph Nissan, to draw down and kick off such an important piece - the last piece!- in the puzzle of bringing Moshiach.





A Haggadah for Everyone

The Rebbe's Haggadah

By Yossi Raskin



Introduction:

Like the Maharal, the Rebbe was born just before Pesach, the festival of our redemption. The Maharal fought to free the Jews of Prague from religious persecution - especially blood libels. The Rebbe's shlichus also focuses on redemption and freedom, not just from persecution but from all forms of negativity - with the coming of Moshiach. Therefore, it would seem appropriate that the Rebbe's first original work should provide deep questions and explanations on the Haggadah.

Background:

The Haggadah has the distinction of being the first sefer of the Rebbe that was published. It was first printed in 5706, as an appendix to the Alter Rebbe's Shulchan Aruch. This is similar to the fact that Pesach was the first

subject the Alter Rebbe published a sefer on, when he was still studying by the Mezritcher Maggid. It was also one of the first sections of halachos published by his sons in Shklov, as the Rebbe notes in the beginning of the Haggadah.

In fact, the Haggadah is really the only original sefer the Rebbe wrote and published himself (the only other sefer being Hayom Yom, which is a collection from the Frierdiker Rebbe's Torah).

Every sefer of the Rebbeim is published under a "heichal": the Baal Shem Tov is heichal alef, the Maggid is heichel beis, and so on. Each heichal has a unique shaar (border) on the front page of the seforim, which were chosen by the Frierdiker Rebbe. When the Rebbe was publishing his first sefer, he asked the Frierdiker Rebbe which shaar to

use. The Frierdiker Rebbe responded: "My father [the Rebbe Rashab] was a pnimi, and you are a pnimi. It would be fitting that the Haggadah should have a shaar like my father's." (All the Rebbe's seforim from then on were published with the Rebbe Rashab's shaar.)

The name "Haggadah shel Pesach im Likkutei Minhagim V'taamim - Haggadah with compilation of customs and reasons." exemplifies the Rebbe's humility; a mere reading of this magnificent work reveals a depth of explanation and clarity unparalleled anywhere else.

Rabbi Leibel Shapiro gives us a history of the Haggadah:

"In 5706, when the Rebbe's Haggadah was first published, the original text of the Haggadah wasn't redone: it was copied from the siddur Torah Or, and



printed on one side of the page, and the Rebbe's pirush was printed on the other side. (If the Rebbe wrote a lot on a certain topic, then there were two pages of pirushim in a row.)

“In 5717, the Rebbe wrote hosafos (additions) on the Haggadah, and a small, three-page booklet was published.

“In 5723, which marked 150 years from the histalkus of the Alter Rebbe, the Rebbe wrote more hosafos, and these were basically pieces that were connected to the Alter Rebbe. Eventually, these were published in a single sefer: the original Haggadah, with two sets of hosafos in the back. “Over the years, many sichos of the Rebbe on the Haggadah were published, e.g. the sichos on the second night of Pesach, Parshas Va'eira, Bo, and so on. (At one point they were collected by the bochurim and published in a booklet.)

“In 5733, the members of Vaad Lehafatzas Sichos decided that perhaps a new edition of the Haggadah should be printed. This

proposed edition would be different in several ways:

- The hosafos that the Rebbe wrote later would be inserted into the Haggadah itself, in every place where it belonged.
- The Haggadah itself would be reformatted, with the Haggadah on top and the Rebbe's pirush (explanation) on the bottom.
- It would include all the Rebbe's muga'dike sichos on the Haggadah, as well as the michtavim kloli'im for Pesach.
- It would be renamed from Haggadah shel Pesach im Likkutei Minhagim V'taamim to Haggadah shel Pesach im Likkutei Minhagim taamim u'bi'urim.

The uniqueness of the Rebbe's Haggadah:

There are two ways of writing a sefer. Some people want to write a sefer, so they find a subject to write their sefer on. Then

there are people who write seforim with the purpose of guiding people, of bringing clarity to the subject. The purpose of writing the sefer is expressed in the end result: When the subject matter is a means to an end—writing a sefer—then you dramatize everything, you make everything sound big and bold, you bring out the most sophisticated twist. But when you're trying to help people understand things and bring clarity, then you try making everything as simple as possible for people to understand. Even when the subject becomes more complicated, you try to explain it in the most simple way. Rashi is the classic example for this: Rashi's goal wasn't to write a sefer—he was helping people read pshat.

This is the Rebbe's Haggadah. If the Rebbe were to sit down to write a sefer on the Haggadah, he would write and write and never finish. But the Rebbe is helping people read pshat; instead of reading many things about the Haggadah, they should become better

Haggadah readers. The Haggadah is written with such simplicity and clarity—not making things more complicated, rather, to the contrary, making everything more simple.

Rabbi Isser Zalman Weisberg says, “The vast majority of haggados fit into one of two categories: Most haggados are the writers’ own chiddushim and explanations on the Haggadah. Then there are haggados that collect everything, all of the pirushim on the Haggadah from the rishonim and acharonim, without choosing one over the other. There aren’t that many haggados like the Rebbe’s—where the Rebbe carefully chooses each pirush and vort that he includes.”

Rabbi Tuvia Blau writes, “The same humility that caused the Alter Rebbe to call his sefer, which

is the foundation stone of Toras haChassidus and the ways of avodas Hashem, with the name of Likkutei Amarim, as if it’s simply a collection—that same humility caused his successor in dor hashvi’i, the Rebbe, to call one of his seforim “Likkutei Minhagim Vetaamim,” a collection of customs and reasons.

“From the thousands of seforim that have been produced on the Haggadah Shel Pesach, this sefer is, without question, the most rich in content. You will find everything you need to know in order to fulfill the many mitzvos on the night of the seder, and to fulfill them properly, with complete hiddur and enjoyment. And that’s it. In other words: there is nothing missing, and also nothing extra.”

“There is something for everyone in the Rebbe’s

Haggadah,” Rabbi Sholom Spalter says.

“Whether you’re a pashtan, a lamdan, a darshan—no matter what type of study you are interested in, pshtat, remez, drush, or sod—you will enjoy learning the Haggadah. In more than 40 years, there hasn’t yet been a single year that I haven’t found an amazing chiddush in the Rebbe’s Haggadah. Not a single year!”

In his early review of the Haggadah, Rabbi Shlomo Yosef Zevin gives a beautiful and succinct description: “This is an amazing Haggadah and there are few like it; it is appropriate for every Jewish person, Chossid and non-Chossid alike. For every section and line of the Haggadah, one is provided with the sources in rishonim and poskim in a concise form, together with the essential laws and minhagim that are relevant



to that place in the seder, in addition to the relevant explanations collected from the rishonim and acharonim.”

A small vort from the Rebbe:

Why is it that the Chabad Haggadah has the dipping question as number one. Isn't dipping only a custom? Why have it as the first one? All other Haggadahs start with the question of matzah?

The order of the Four Questions in the Chabad Haggadah—1. Why do we dip the foods? 2. Why eat matzah? 3. Why eat marror? 4. Why do we recline?—follows the order laid forth in many ancient haggadot. A few of those that follow this order: Saadiah Gaon, Rambam and Tur. In fact, the first printed Haggadah (Soncino, 1485) has the same order as the Chabad

one.

The Rebbe explains that this order reflects the order in which these issues appear in the course of the Seder. The first odd behaviour the child witnesses is the dipping of the karpas vegetable. Afterwards the matzah is eaten, followed by the marror.

There is also a profound message to be learned from the fact that the dipping question is front and center. And the lesson lies in the last point we mentioned: dipping is only a minhag..

But what is a minhag? Some mitzvos are from the Torah, others are 'only' mid'Rabonon (Rabbinic) in nature, and then there are the many minhagim. If Hashem wanted us to do all of these things, why not just directly communicate them all?

Here's one way of looking at it:

We often view a mitzvah as nothing more than a commandment that we are obliged to obey, failing to realise that a mitzvah is not only a decree—but a connection. It is our way of creating a relationship with Hashem.

The Rebbe once illustrated this idea using a moshol of a father and a child. There are times when a father will give his child direct and precise instructions. For instance, “Do well in school!” or “Be careful when crossing the road!”

On other occasions, he will hint to his child that he is expecting something of him. Perhaps by saying, “We have a lot of dirty dishes tonight.” The child is meant to take the hint and wash the dishes. -



Finally, there are those times when a father will remain totally silent. Not even a clue does he offer his child. For example, no father will mention to his child that he has an upcoming birthday in the hope that the child will be thoughtful enough to buy him a present. Such a gesture must come from the child on his own initiative.

Similarly, there are certain commandments that Hashem clearly spelled out in the Torah.

Others were only hinted to us—perhaps through an extra letter or superfluous verse in the Torah.

Finally, there are those things that Hashem didn't

mention to us at all. Yet, as His children, we know this is what our Father wants.

Now, which of the abovementioned “duties” takes precedence?

Disobeying an express order will certainly have harsher consequences than merely failing to catch a hint. And most certainly, no punishment will be given for forgetting a father's birthday.

And as such, if you are focused on the “commandment” aspect of the mitzvos, then those that are written into the Torah take precedence.

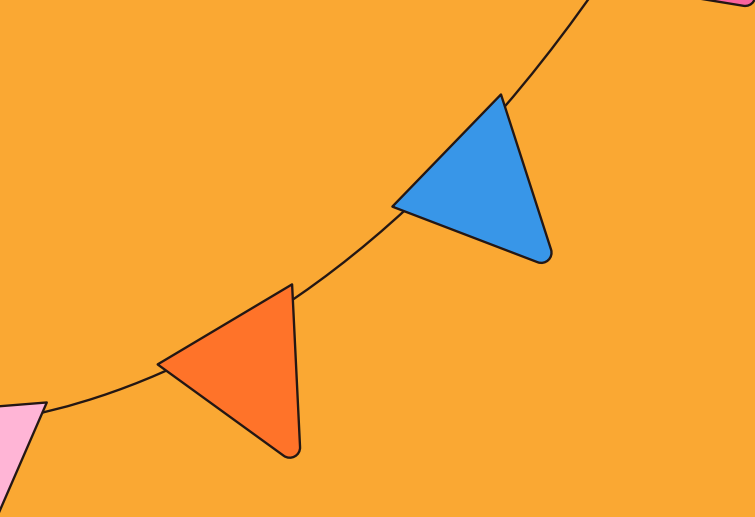
But if we focus on the “relationship” aspect, it

is clear that the minhag expresses the deepest bond and richest love between father and child.

The minhag is the birthday present.

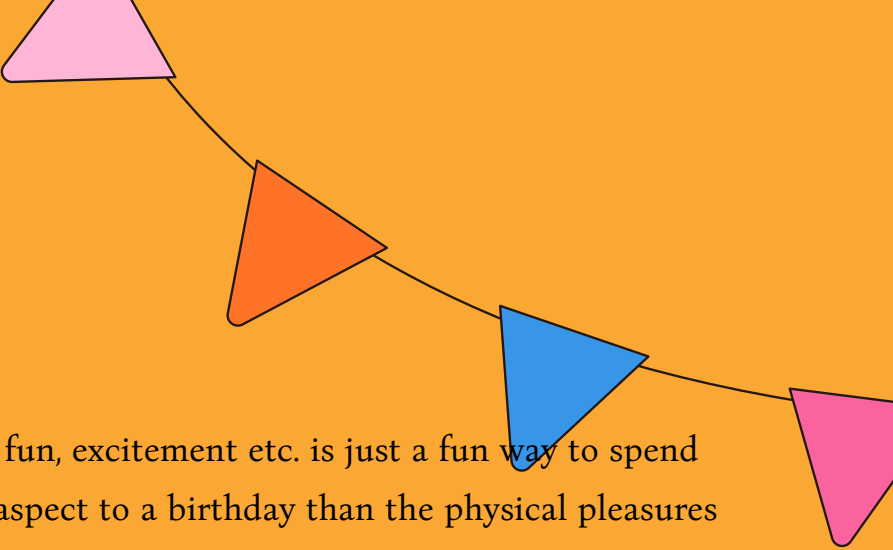
The minhag is how we begin the Four Questions.





THE JEWISH BIRTHDAY

BY SHNEUR REICHER

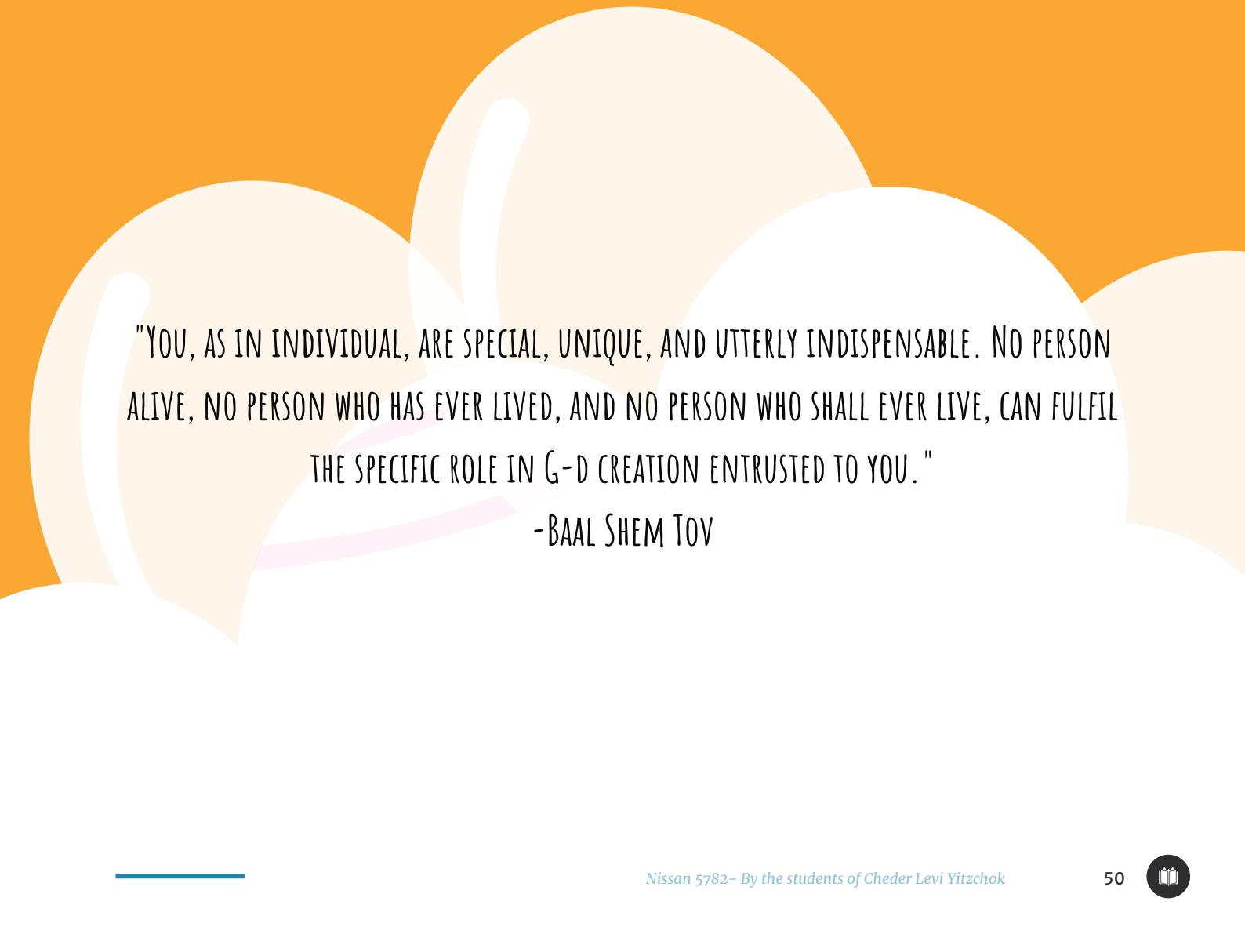


Everyone enjoys their birthday. The fun, excitement etc. is just a fun way to spend the day. But there is a more Jewish aspect to a birthday than the physical pleasures (better known as תוואת (Taivos) which are desires).

This article will tell YOU how to celebrate your birthday Jewishly.

The Friediker Rebbe instituted the celebration of Chai Elul (the birthday of the Baal Shem Tov and the Alter Rebbe) after it was passed down as a secret for generations.

In 1988, shortly after the passing of the Rebbetzin Chaya Mushka,² the Rebbe spoke about the importance of celebrating a Jewish birthday. Specifically he spoke about 10 things that people should do on their birthday.



"YOU, AS IN INDIVIDUAL, ARE SPECIAL, UNIQUE, AND UTTERLY INDISPENSABLE. NO PERSON ALIVE, NO PERSON WHO HAS EVER LIVED, AND NO PERSON WHO SHALL EVER LIVE, CAN FULFIL THE SPECIFIC ROLE IN G-D CREATION ENTRUSTED TO YOU."

-BAAL SHEM TOV





WHAT HAPPENED ON YOUR BIRTHDAY?

Shlomo Hamelech says "Better the day of death, than the day of a birth.' Seemingly, this is a negative outlook on life, and why would he say that? To understand better, we will first explain that in the Jewish world, we believe more in the achievement than the thought. Now this contradicts the saying that 'It's the thought that counts'. Shlomo Hamelech explains that when a child is born, there could be so much knowledge within the child, but the child hasn't done anything with it. But, when a person dies, we commemorate their achievements in life. And that is why Shlomo Hamelech says 'better the day of death, then the day of a birth.' The Rebbe famously says, that before a child is born, Hashem decides that "The world cannot go on without so-and-so." And then he brings that Neshomo into the world. When celebrating your birthday, you have to ask yourself, "Yes, I was born, but what happened since?"

-HOW TO CELEBRATE

The Rebbe famously published 10 things that one should do on their birthday.

- 1) Find a time, to sit down and think about the previous year. What went right, what went wrong, and what could be fixed, and to make a טוב החלטה
- 2) Give extra צדקה (if on Shabbos or Yom Tov, give before & after).
- 3) Spend extra time on your Davening and it is customary to say the entire Tehillim (or at least 1 sefer of tehillim).
- 4) Learn your new Kapitel of Tehillim.
- 6) Learn some extra nigleh and Chassidus.
- 7) Farbreng with your family and friends, and make a Shehechiyonu.
- 8) For Men: Get an Aliyah by the Torah on the Shabbos before your birthday.
- 9) Learn a מאמר by heart, and say it at a gathering on or near your birthday.
- 10) Accept upon yourself a mitzvah that you can beautify or perfect or be extra careful in.
- 11) Influence your surroundings — spreading Torah and Chassidus with ahavas yisroel.

This is how you can celebrate your Jewish Birthday.

Good yom tov... and HAPPY BIRTHDAY!

- 1 22 Shvat 1988
- 2 King Solomon
- 3 Koheles (Eccl) 7:1
- 4 Soul



My Connection to the Rebbe

BY CHAIM LIBEROW



הרב אלכסנדר יודאסין

יודאסין - ח"א

מחש ספורט שווארצמאן
ליובאוויטש

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
Myachin 3-9250

על איסקרו פארקיי
ברוקלין, נ.י.

כ"ה, ח' אדר השל"א
ברוקלין, נ.י.

הרה"ב ומה"ח אי"א נו"מ קוסט
בב"ב זכר" מוח" אלכסנדר סנדר סי'

שלום וברכה!

במענה על החודעה אודות יום הולדת שלו,
נודעי נהג כמנהג אנ"ש בזמן האחרון
ביום ההולדת. ויה"ר מהשי"ת שנהי' שנת הצלחה אצלו
מן בשמיות והן ברוחניות ויוסיף בלימוד התורה
וקיום מצוהי' מתוך בראבנה.

הפ"נ שבמכ" יקרא בעם רבון על הציון
מק'.

בברכה
Chaim Liberow

I was asked to write about my connection to the Rebbe. My connection to the Rebbe, is that his father HaRav Levi Yitzchok established so many chadorim around the globe, of which one I attend.

You want to know how the Rebbe is a very special leader? This is how we know. The Rebbe makes special gatherings where they sing a special Chabad melody. The Rebbe organizes someone to bring a bottle of grape juice for Kiddush on special high holidays, like Rosh Hashana and Sukkos. On Sukkos the Rebbe goes to his Sukkah and gives everybody Lekach, a piece of honey cake.

In the story of Purim, Mordechai refused to bow down to Haman. Mordechai said, I will not bow down to you, I only bow down to Hashem the God of our forefathers Avraham, Yitzchak, Yaakov. This made Haman very angry, which made him want to kill all the Yidden. When we read the Megillah and say the name of Haman, we stop at his name, and we make loud noises. We want to wipe out his name from the Megillah, because he tried to wipe out all the Yidden.

What is the connection between the Rebbe and Purim? Purim is supposed to be a simchadik festival, because of our defeat of Haman. The Rebbe used to hold a very big farbrengen on Purim that would last until Sam in the morning. He would do this because they were having a joyous time dancing and singing for our redemption of geulah.

Wishing everybody the best Pesach, and I will see you next time in Yerushalayim.

Chaim Liberow



*Wishing all of
the talmidim
continuing
success in their
learning!*

*Morry and Judy
Wolko and family*

*With prayerful
wishes that
your efforts
should light
the way to
Moshiach!*

*Reuven and
Rochel Blecher
and family*

Conflict Resolution



Mehadr Beis Din Tribunal

*A kosher and
freilichen Pesach!*

*Rabbi Shabsi and
Nechama Tayar and
family*



SHNEI OHR CHABAD

CHABAD OF NORTH CAULFIELD

*May the Rebbe have
tremendous nachas from
your learning!*

*Rabbi Menachem and Esther
Stern and family*



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like to thank:*

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*Wishing the talmidim
of Cheder Levi Yitzchok
success in their learning
and a kosher and
freilichen Pesach!*

*Moishe Gopin
Melbourne Office
Supplies*

*Mazel tov to the
talmidim on their
achievements and
may they continue
to go from strength
to strength in their
learning!*

Shani & Taffy Aron



*Hatzlocha Rabba from
the Chabad House for
Israeli Travellers!*

*Rabbi Dudu and Sarah
Lider*

*In loving memory of Ronen
ben Nakdimon Rabayov*

*Zalman Edelman and
family*

*Extending blessings for
Hatzlocha Rabba to the
Cheder and its talmidim.*

Leor and Tirtzah Broh



*Wishing the Cheder
community a kosher
and happy Pesach!*

*Mendel Schachter and
family*

*Hoping your dedication to
chinuch al taharas hakoidesh
tips the scale to bring
Moshiach.*

*Mordechai and Elisheva
Engel and family*

*Wishing the Cheder Family a
Chag Kosher V'sameach.*

*Congratulations to the Tashbar
boys on a job well done!*

*Dovid and Mushka Rahmani
and family*



*A kosher and freilichen
Pesach to the entire
community!*

*Inkerman Medical
Group and the Herbst
Family*

*A kosher and
freilichen
Pesach to
all Cheder
families!*

*Benny Goldman
and family*

*Inspiring us
to yearn for
true freedom!*

*Rabbi Mendy &
Rebbetzin Lifshy
Ajzenszmid*

*This Pesach
should bring
peace and
goodwill to the
entire world!*

*Avi and Sara
Bendetsky and
family*

*May all of the
talmidim go
from strength to
strength, with
best wishes to all
for Pesach!*

*Menachem and
Rochel Wolf and
family*



*Wishing the entire community a kosher
and freilichen Pesach!*

*Mr and Mrs Shmuel Gurewicz and
family*

*Well done boys - we
are very proud of you!*

Avrohom & Gita Procel

*Wishing everyone a chag
kosher v'sameach!*

Yerachmiel Aron

*Dedicated for an
aliyas neshoma of
Rivkah Gittle bas
Chaim z"l*



Tashbar

MAGAZINE תִּינוּקוֹת שֶׁל בֵּית רַבֵּן

ניסן תשפ"ב • NISSAN 5782

אָמַר רִישׁ לָקִישׁ מִשׁוֹם רַבִּי יְהוּדָה נְשִׂיאָה,
Reish Lakish said in the name of R' Yehudah Nesiah:

אִין הָעוֹלָם מְתַקִּים אֶלָּא בְּשִׁבִיל הַבֵּל"
תִּינוּקוֹת שֶׁל בֵּית רַבֵּן"

The world continues to exist only in the merit of the breath that comes from the mouths of schoolchildren, i.e. the words of Torah they utter as they study.

אָמַר לִיה רַב פָּפָא לְאַבְי
Rav Pappa said to Abaye:

"דִּידִי וְדִידְךָ מַאי?"
My breath and your breath, what of them? *Is our Torah study not at least as significant?*

אָמַר לָהּ
Abaye said to him:

"אִינוּ דוֹמָה הַבֵּל שֵׁישׁ בּוֹ חֶטָּא לְהַבֵּל שְׂאִין
בוֹ חֶטָּא"

Breath that contains the taint of sin cannot be compared to breath that does not contain the taint of sin...

תְּלִמֵיד בְּבֵלִי מִסְכַּת שַׁבַּת ק"ט ב'
Talmud - Tractate Shabbat 119B